

December 9
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Millennial Star



By Courtesy of Franz Hanfstaengl, Munich

The Betrayal

From the painting by Hofmann.

(See pages 786 and 794)

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HUGH B. BROWN
 Publisher
 RICHARD R. LYMAN
 Editor
 PARRY D. SORENSEN
 Associate-Editor

5 Gordon Square, London, W.C.1, England

Museum 1354

Therefore, as the soul could never die, and the fall had brought upon all mankind a spiritual death as well as a temporal, that is, they were cut off from the presence of the Lord, it was expedient that mankind should be reclaimed from this spiritual death.—Alma 42: 9

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THIS WEEK'S COVER—

Hofmann's painting reproduced on this week's cover portrays the betrayal of Jesus. The Saviour had been praying in the garden of Gethsemane to His Father in heaven, knowing the time was near when they should deliver Him up to be crucified. As Judas kissed the Master and the mob laid hold of Him, Peter drew his sword to smite the servant of the high priest. But Jesus realized the sacrifice He must make and peacefully went to His crucifixion, that through Him, all mankind may be redeemed from the transgression of Adam and be able to obtain forgiveness of their individual sins.

THE PROBLEM OF FORGIVENESS

By PRESIDENT JOSEPH J. CANNON

Of the Temple Block Mission—formerly president of the British Mission.

THE present generation has seen great religious changes. In the far east the dictator of China, Chiang Kai Shek, one of the remarkable men of modern times, is no longer a pagan, worshipping idols and ancestors, but has accepted Christianity. The late Sun Yat Sen, founder and first president of the Chinese Republic was also a Christian. Farther west, Russia, a quarter of a century ago, was a land of pilgrims, priests and icons, but churches and devotees have disappeared.

In Germany, struggling to establish the totalitarian idea a movement is growing that may result in a national church of Nazi pattern, with Teutonic mythology as part of its content.

Spain, which vied with Southern Ireland as Catholicism's most entrenched stronghold, is burning churches and assassinating priests.

Those who read this article have also seen the growth of an important modern tendency. It is to feel less dependence on God, to yield less obedience to forms and ceremonials, to seek less the forgiveness of sins. You are conscious of the decreasing importance in the word, sin. Among some, it is almost forgotten.

We hear much of crime, of anti-social conduct, of dishonesty, injustice, unethical behaviour, words that typify undesirable relations with our fellow men. But the Greeks and Romans filled their literature with the word impiety, which typifies undesirable relations with God.

You remember also that the Hebrew prophets taught their people to consider every act with relation to Jehovah's approval or displeasure. The whole intricate ceremonial of the law was doubtless revealed to make the Israelites feel the imminence of God in their daily affairs. The threat of His anger was to them, with their background of slavery and barbarism, a constant reminder that their lives concerned not only the other members of the tribes, but also their Maker.

Jesus, more intensely than any before or since, taught that God rejoices or sorrows at the conduct of His children and has intimate interest in their welfare. Not a hair of their head shall perish, taught the Nazarene, without God's knowledge. There is more rejoicing in heaven, He said, at the repentance of one sinner than over ninety and nine just persons.

Perhaps a new attitude is due in the world. In the midst of these distressing things, a great desire comes to those who love righteousness that a renewal of the old love of religion might come into men's hearts.

In the past, more than now, men were troubled about their sins. They read the scriptures, attended church, made spiritual things a matter of common conversation and prayer a part of daily life.

Truly we should be solicitous as to how we stand with heaven. Why? For one thing, because death is a certainty, and both faith and evidence teach us that death is not the end.

Nearly everyone believes in immortality. Only a small number of human beings actually deny it. The shocking thing is that so many who admit it, make no serious effort to prepare. The purpose of this article is to suggest earnest consideration of such preparation.

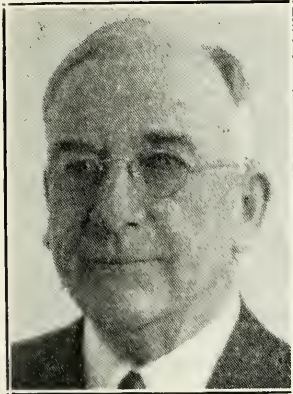
The message of Mormonism, indeed the message of all churches, is that here on earth mental and spiritual states can be attained and acts done that will determine our situation in eternity. If such is the case, negligence and procrastination are terribly foolish. In comparison the man who fails to plant or reap his crop is a trivial offender. Now what is the preparation? Let me say directly that it seems to have as a central idea the obtaining of the forgiveness of sins.

Perhaps you would say that getting ready for heaven is best done by being moral and honest, a good neighbour, kind to the unfortunate, living the golden rule.

No one can deny that without such righteousness heaven's gates would not open. But all those qualities have been taught and loved by great souls who knew nothing of Christ. It is through Him that forgiveness comes.

But I have frequently been asked: "What is the need of forgiveness of sins, anyway? If a person quits doing wrong and struggles manfully and successfully against temptation, if he does far more good than evil, can God be angry with him? Assuming that He is displeased about your wrong doing, He will certainly be pleased if you clear the thing up. Isn't that enough?"

No, it is not enough. It is all necessary; evil must be abjured, past wrongs must be righted, good must be done, but if we prepare for the future, we must do more. From God we must obtain forgiveness if we enter His heaven.



Joseph J. Cannon

And what do we mean by heaven? Heaven is the abiding place of the Great Creator, the centre of the constructive and dominating forces which govern the world. It is the place where dwell those who have obtained the greatest knowledge, the best self control, the deepest understanding, the fullest wisdom, the highest virtue. The glory of that realm is intelligence. It is no small aim to seek the Kingdom of God.

If you can conceive of being in such a place, of sharing the joy of such society, do you think you would be an appropriate dweller there if you had not made full reconciliation with your Father and your God? Whether your offences were many or few, could there be complete harmony in those supernal surroundings unless you had sought and obtained forgiveness?

Heaven, of course, is not the only ultimate place and state for mortal souls. The honest and moral, the kindly neighbour, the person who does more good than evil, the one whose better nature has prevailed over an evil life, these may not all accept

the Gospel of Christ, but they will all have justice. Moreover a degree of happiness will come to them even though they have not eagerly striven forward to attain the spiritual height that brings one into the glory of God's presence.

In these modern days for want of discussion, there has grown up a dimness in people's minds regarding the basis of the forgiveness of sins, of how Christ became the author of our salvation. Those who belong to Christian churches feel the beauty of His exalted teachings and connect His death with the resurrection of mankind. But some do not understand what He had to do with our personal sins.

The relation between His death and our forgiveness is intimate indeed. Had He refused to drink the bitter cup and undergo ignominious death, He would not have been our Saviour. His own life was sinless, and His Father let Him endure the agony of the garden, the trial and the crucifixion as an equivalent of all the suffering men should justly undergo for their own evil deeds. However, only those who repent and with faith obey His teachings are permitted to accept the divine grace of Christ and be forgiven.

In that great act of atonement it was as though a good and provident son, finding his younger brother distressed by a foolish debt, had offered their father to pay for it out of his own accumulations and the father had accepted the kindness, provided the boy repented of such things. We should never cease to remember with Isaiah that He was wounded for our transgressions, bruised for our iniquities and with His stripes we are healed. We must ever remember with the beloved John that if we walk in the light, the blood of Jesus Christ cleanseth us from all sin. And in these days the beautiful doctrine has been made plain. In the 27th section of the Doctrine and Covenants Jesus's own voice declared to the Prophet Joseph Smith that "it mattereth not what ye shall eat or ye shall drink when ye partake of the Sacrament, if it so be that ye do it with an eye single to my glory, remembering unto the Father my body which was laid down for you and my blood which was shed for the remission of your sins."

Words cannot be plainer than these. The blood of Jesus was shed for the remission of our sins. We do not cancel them by labour, as a man on the chain gang works off his sentence. If we fulfil certain exacting and soul-testing conditions, we are forgiven by the grace of that generous Saviour who suffered in our stead.

What then are the exacting conditions?

We must have an absolute willingness to obey the divine will. All that contravenes it must be given up. We must have faith that God is our Father, that Jesus is our Saviour and that the Holy Ghost is a witness of truth, a sensitive instructor and a gentle persuader to righteous conduct. Where we have done wrong we must feel such regret that we will make it right with the injured and by contrite repentance avoid it in the future. We must be willing to work and suffer.

Then following the ancient practice of the New Testament, revealed again to the Prophet Joseph Smith and his companion, Oliver Cowdery, we must be baptized, immersed, by a man

(Continued on page 797)

A CONVERT TO THE GOSPEL SPEAKS

By Elder William Malody

AS I go about my daily work I contact men having a great diversity of backgrounds. Occasionally I meet some patriotic citizen who was foreign born. In most cases such citizens are proud of the land of their adoption; they prize their citizenship highly and know from experience what a blessing it is. Although I love my country, enlisted in her army, and followed the flag to foreign soil—still I take most of my blessings of citizenship for granted. It is the patriotic naturalized citizen who knows that liberty and democracy are rare blessings in this world, and that they should never be taken for granted.

Like the naturalized citizen who does not take his citizenship for granted, so do I rejoice in my Church membership which came to me in my mature life after careful investigation, and I do not take my blessings in the Gospel for granted.



William Malody

As I review the history of my family's entrance into the Church I am reminded of the words of Jesus that "a little child shall lead them," and that unless a person humbles himself as a little child he shall not even see the Kingdom of God. For it was my little daughter, eight years of age, who was first baptized; later my wife and I followed, and by the time my son had reached the age of accountability I had advanced sufficiently far in the Lord's work to receive the priesthood, and had the honour of baptizing him. During these past two years we have made progress

along the straight and narrow path which leads to life eternal; we have been a united and happy family. It is my desire to enumerate some of the blessings which it has been my good fortune to discover within the Church of Christ.

I should place first of all the general satisfaction which comes from doing the Lord's will. A child finds happiness in doing the will of an earthly parent. And I believe that all mature people automatically find happiness in obedience to the will of their Father in Heaven. His spirit bears witness to all acts of righteousness. I have proved to my satisfaction the truth of Jesus's promise, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself."

There is much blind groping on the part of many to-day. I know men and women in churches and out of churches who live in good homes and who wear good clothes and drive good cars, yet they are hopelessly at sea pertaining to an understanding of the basic meaning and purpose of life—in short,

they do not have "the peace that passeth all understanding" because their blind hit and miss activities of life are not accompanied by the sweet influence of the Holy Spirit. They are not doing God's will. Such people, regardless of their material blessings, remind me of those spoken of by the prophet Amos, who referred to a people suffering from a famine: "Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." And the prophet states further, "And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it."

I am quite ready to admit that it is very difficult for me to give detailed and logical proof of that deep and abiding joy that has come to me through my acceptance of the Gospel; but the same is true of all the deep and abiding joys in life. I would have a difficult time to explain adequately my love for home, wife, children and my close kin. I suppose that such love is natural to all normal human beings. Perhaps the joy which has come to me from obedience to the Gospel is much the same. We are all children of our Father in Heaven, and although everything pertaining to the why and wherefore of baptism, the laying on of hands, and the duties of walking in obedience to the other commandments of God are not known, yet spiritual happiness and growth naturally follow obedience in these matters.

I was a church member before I joined the Church of Jesus Christ of Latter-day Saints. At that time I knew that there were over two hundred separate denominations, and reason told me that all of them could not be of equal worth; and eventually, after further thought, I decided that they all could not be that organization described by the apostle as "one faith, one hope, and one baptism." I wish to be clear at least upon this one point: I did not stumble upon God's Kingdom here upon the earth. I was in search of it and after I found it I was like the man in the parable who was in search of goodly pearls and found the Pearl of Great Price; after finding it, he gave up all he had and purchased it.

When I discovered that God had spoken from the heavens to living prophets in this day and age, that He had once more set up His Church with all the gifts, powers, and blessings which were enjoyed by the Saints of old, I gladly gave up my lodge and my denominational affiliation and several unhealthy habits, and cast my lot with this divine institution. That was one of the most important decisions of my life for it not only concerns me, but my wife and my children and all the posterity down through the stream of time who will eventually trace blood and spiritual kinship to me. I now place the activities of my life under two headings: before I was a Latter-day Saint, and after I became a Latter-day Saint. Whereas I once thought in terms of weeks and months and a series of pay checks—and ordered my life accordingly—I now think in terms of growth in matters pertaining to the mind and the spirit, and attempt to cast such matters into their eternal perspective and consequences. Whereas I once judged my fellow men in terms of their possession or lack of land, houses, and

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"EASTWARD TO THE RISING SUN"

By Elder Richard P. Evans

TRAVELLERS in the Red Indian country of western America are struck by the simplicity of existence the natives enjoy. Proverbially happy and carefree, they differ in modes of living. Some tribes have for centuries lived atop high mesas in three and four storey houses of stone and abode; others have lived in more or less nomadic fashion. Typical of the latter are the Navajos.

As one travels across the land their queer little homes fill him with curiosity. He exclaims, "I have motored one hundred miles to-day across this reservation and have seen only five Indian homes. Where do they all live? How can they call such hovels home?"

Perhaps to cultured eyes the Navajo home is unbearable. But in that dwelling is to be found family life, discipline, and philosophy equal, if not superior, to many white standards.

These crude *hogahns* are found anywhere near a water supply, generally nestling down in small ravines away from desert winds. Their construction is simple, built of logs, insulated with cedar bark and plastered inside and out with heavy abode clay. Floors are earthen, furniture scant. Fires are kindled in a pit in the centre of the floor, and smoke escapes through an opening in the roof. One feature, however, is most impressive—the door of every Navajo home, temporary and simple or permanent and comfortable, faces directly toward the east.

Question the Navajo about this custom and the open smoke vent and he will explain; "My door faces eastward to the rising sun, which shines with the light of the Great Spirit, that its earliest rays may enter my home to bless it with peace and joy through the day. It is good to begin the day thus, and with the smoke from my morning fire rises a song of gratitude from my heart."

White man may well apply the philosophy of the Navajo. Though our home may be humble, or be it a mansion; though circumstances may seem to have turned all against us, remember our heritage as sons of God. The world is His creation and He is mindful of it. Man is His steward, has been given "dominion over all the earth," and "is that he might have joy." God has given to us the sunlight of the Gospel, whose day is dawning after a long night of darkness. Its rays will give to our home peace, security, and thanksgiving—if we open our doors to those who carry its torch of truth. Face eastward to the rising sun!



Navajo Homes In Winter

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, DECEMBER 9, 1937

EDITORIAL

MAN ETERNAL

Jesus Christ, the Son of God, was with the Father before time began. He is eternal even as truth and love are eternal.

John says: "In the beginning was the Word, and the Word was with God, and the Word was God . . . And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the only Begotten of the Father), full of grace and truth."

Scripture tells us, "He was before all things," and was associated with God the Father in the work of the creation. "Without Him was not anything made that was made."

His words while in mortal life bear record of His pre-earth existence. "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." (John 17: 5)

There is evidence in Holy Writ to justify the thought that all things had a spiritual existence before their earth life.

Evidence In Holy Writ "The Lord God made the earth and the heavens . . . And every plant of the field before it was in the earth, and every herb of the field before it grew." (Genesis 2: 4-5) "Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy." (Job 38: 4-7) "There was a man sent from God, whose name was John." (John 1: 6) "According as He hath chosen us in Him before the foundations of the world." (Ephesians 1: 4)

Earth existence is an accepted fact by all. That Jesus did live in mortality is held as truth by all Christians. We are

Conception of Eternal Life conscious of our existence. To us there is no doubt as to our I-am-ness. Nor is it possible by any mental effort we possess to think ourselves out of existence, nor of a time we did not exist, nor of a time we will not exist. We may visualize the day when our bodies will be placed in the grave, yet we do not feature our conscious self as going down to earth with it. Rather we see ourselves beholding it as the mortal remains of the earth tabernacle of our spirit.

That which thinks, loves, and is conscious, lives on from

everlasting to everlasting; co-existent and co-eternal with eternity.

Eternity is made up of eternal principles and eternal substances without which there could be no eternity.

The astronomer, when he looks into the vast extent of space, beholds glimpses of eternity with its limitless material and immeasured magnitudes, "and is awestruck by the perfect orderliness of the universe and the majestic successions of heavenly phenomena."

Christ, in speaking with the Latter-day Prophet, said: "I was in the beginning with the Father . . . Ye were also in the beginning with the Father that which is spirit . . . Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be."

Man, who is he? He is the very son of God, the supreme Intelligence.

And the Lord God spake unto Moses saying: "The heavens, they are many, and they cannot be numbered unto man; but they are numbered unto me, for they are mine . . .

Heavens And as one earth shall pass away, and the heavens
Are Many thereof, even so shall another come; and there is no end to my works, neither to my words.

"For behold, this is my work and my glory—to bring to pass the immortality and eternal life of man."

—THOMAS D. REES, President, Australian Mission

CONSTANCY

The definition of constancy is firmness, endurance, faithfulness. Is there any question about the constancy of Paul as he writes to Timothy: "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing"? He admits that it had been a struggle, "a good fight," but he had endured to the end. He had been constant from the moment that he had joined forces with the Lord.

"Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep, . . . In weariness and painfulness, in watchings often, in cold and nakedness"; thus he writes to the saints at Corinth, but above all he was firm and constant in his testimony of the Truth.

We all get our bumps in life and often our faith is tested almost to a breaking point. Is the road too rough and are we going to stop and think of the easier path we have left behind? Have we a string of excuses or are we willing to admit, "I was frightened and quit." In the words of Guest:

"Oh, when the bump comes and fate hands you a jar,
Don't baby yourself, boy, whoever you are,
Don't pity yourself and talk over your woes,
Don't think up excuses for dodging the blows,
But stick to the battle and see the thing through,
And don't be a quitter, whatever you do."

—LE GRAND P. BACKMAN, President, South African Mission

REPENTANCE AND BAPTISM

By Elder Charles W. Penrose

THE first fruit of faith in God and in Jesus Christ is repentance of sin. Sin against God is the transgression of law. Conviction of sin comes through faith in God and His law. Conviction leads to humility and repentance and obedience. Sorrow for sin is not of itself true repentance, which comprehends not only regret for the past, but reformation for the future. It includes determination to forsake and refrain from sin. As the Apostle Paul expressed it, "For godly sorrow worketh repentance to salvation not to be repented of." (2 Corinthians 7: 10) When the sinner is sorry because he has been found out, that is not true repentance. Grief is an element of repentance because when a believer perceives that he has broken a law of God, he feels remorse. But unless he resolves to turn away from that transgression, and not repeat it, he does not reach full repentance.

"Cease to do evil, learn to do well," has been the word of God and His inspired servants through all the ages. It is a step forward in practical religion. It is absolutely necessary to salvation. Without it belief in Christ is vain. He said Himself, "Except ye repent, ye shall all likewise perish." (Luke 13: 3) "God commandeth all men everywhere to repent." (Acts 17: 30) Jesus instructed that, "repentance and remission of sins should be preached in His name among all nations." (Luke 24: 47) The idea that people may sin against God and against humanity, and by mere belief in the merits of the Saviour be absolved from all the consequences of their guilt, is one of the greatest of the many absurdities which have been grafted by the hand of man upon the tree of religion.

Christ gave Himself a sacrifice to save mankind from their sins, not in their sins. His work is to redeem humanity by lifting it up to Deity. His Gospel teaches purification from sin and exaltation into the righteousness of God.

The atonement was for a dual purpose. First, to redeem mankind from the consequences of the original sin committed in the Garden of Eden, and second, to open the way of salvation from the actual sins committed by the posterity of Adam.

As to the first, redemption will come to all the race without effort on their part. "As in Adam all die, even so in Christ shall all be made alive." (1 Corinthians 15: 22) As the sons and daughters of Adam were not personally engaged in or responsible for the transgression which brought death, so they are not required to do anything in the work which shall restore them to life. The resurrection will be as broad as the death. But when through Christ the resurrection is accomplished, the dead, small and great, who are thus brought up and redeemed from the grave, will be judged according to their works. (Revelation 20)

As to the second—the actual sins of each individual—salvation will come through faith in Christ and obedience to His Gospel. Each intelligent person is accountable for his own acts. He must do what is required in order that he may be saved from his sins. The power is inherent in man to do right or to do

wrong. In this he is a free agent. The doctrine of rewards and punishment is predicated upon individual freedom of the will and personal responsibility for its exercise. Christ has done for mankind that and that alone which they were not able to do for themselves. That which they can perform is required of every one. They can believe, they can repent, and they can receive and obey the commandments of Christ given as conditions to salvation. Unless they do this, although they will be raised from the dead and appear before the Eternal Judge, they cannot be exalted to dwell in His presence.

A popular idea in modern Christendom is that repentance of itself brings remission of sins. That is a serious mistake. Payment of debts is not brought about by simply ceasing to get credit; determination to sin no more does not wipe out sins already committed. God is a being of order and of law. He has instituted the means whereby each sinner may receive a cleansing from the past. His laws are as uniform in the spiritual world as in the natural world; obedience to those laws is as necessary in one sphere as in the other. Remission of sins comes to the repentant believer, through baptism, when it is performed by divine direction and under divine authority.

Baptism for the remission of sins was preached and practised by John, the forerunner of Jesus. "John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins." (Mark 1: 4) Jesus Christ honoured that baptism in person and by His teachings. He also sent His Apostles to preach it to every creature. (Matthew 28: 19, 20; Mark 16: 15, 16) Previous to preaching that baptism, he instructed His Apostles to "tarry at Jerusalem until they were endowed with power from on high." (Luke 24: 47-49) That power was bestowed upon them on the day of Pentecost, when they were assembled in one place with one accord, and the Holy Ghost was manifested to them in visible form. To the people who gathered to hear the Apostles, forming a great multitude, Peter preached the first Gospel sermon after the resurrection of Christ, as is recorded in the second chapter of the Acts of the Apostles. After testifying of the mission and resurrection of Jesus, the Christ, in response to their inquiry, "Men and brethren, what shall we do? then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 37-39) Three thousand people on that day received the Gospel of Jesus Christ, and were baptized for the remission of their sins.

This great blessing is given in baptism to those who believe and repent, but comes through the atonement wrought out by Jesus Christ. "Without the shedding of blood there is no remission of sins." (Hebrews 9: 22) The blood of Christ answers for the blood of the sinner who complies with the conditions required in Christ's Gospel. The benefits of that atonement are offered to all to whom the Gospel is preached, but are obtained only by those who render obedience to it. The scripture is often quoted which says, "The blood of Jesus

Christ, His Son, cleanses us from all sin." But this is only part of the text, and is therefore misleading. Here is the scripture as it stands:

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. (1 John 1: 5-7)

Baptism was instituted for the remission of sins by divine command. It is therefore essential. It is a sign of cleansing, purification, death to sin, burial from the world and resurrection to a new life in Christ Jesus. For, baptism means immersion. The sprinkling or pouring of water on the body is not baptism. The ordinance of baptism preached by John, the forerunner, by Christ Himself, and by the Apostles whom He sent as His messengers, was both a burial and a birth. When Jesus was baptized by John it was in the river Jordan:

Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbid him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. (Matthew 3: 13-17)

Jesus said to Nicodemus, "Verily, verily, I say unto thee. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3: 5) Jesus Himself set the example, and was born of the water and of the Spirit, and though He knew no sin, had to be baptized in order to "fulfil all righteousness." When Philip baptized the great man of Ethiopia, "Then went down both into the water and he baptized him and when they were come up out of the water, the spirit of God caught away Philip." (Acts 8: 36-39) John baptized "in Enon, near to Salim, because there was much water there." (John 3: 23) Paul likened baptism to a burial and a resurrection. (See Romans 6: 3-5) Peter cited the flood as a figure of baptism. (1 Peter 3: 21)

The order of the Gospel as taught by Christ and His Apostles was first faith, second repentance, third baptism by immersion for the remission of sins, with the promise of the Holy Ghost to all who complied therewith. Infant baptism is a palpable heresy. Sin is the transgression of the law. Infants cannot commit sin. Baptism must follow faith and repentance. Infants cannot exercise faith, and they have nothing to repent of even if they were capable of repentance. God never authorized any one to baptize an infant. Jesus blessed little children and said, "Of such is the Kingdom of heaven." Baptism, to be acceptable to God, must be performed by one having actual divine authority. It must be administered in the name of the Father, and of the Son, and of the Holy Ghost. No man has the right to assume that authority. It must come from God or the baptism will be void and of no effect. When properly administered it brings remission of sins, and the baptized believer becomes a new creature, stands clean before God, and is prepared to receive the gift of the Holy Ghost.

A CONVERT TO THE GOSPEL SPEAKS

(Concluded from page 790)

bank deposits, I now attempt to understand them in terms of their intelligence, their patience, kindness, and their willingness to serve their fellowmen.

In closing I wish to repeat my thankfulness to my Heavenly Father for this Great Light and blessing which has come into my family circle. I rejoice as I see Christ's Church move forward throughout the earth directed by its inspired leadership, its sacrificing missionaries, and the high living of its many faithful members. And I pray that I may not only prove faithful to the covenants of righteousness which I made at the waters of baptism, but that I may be able to make some contribution to this work wherever my lot is cast, either in this world or the world to come.

THE PROBLEM OF FORGIVENESS

(Concluded from page 788)

holding the true priesthood of God, and in that beautiful and symbolic ordinance comes the glorious gift of forgiveness. Our transgressions are, as it were, washed away and our souls cleansed and prepared to receive the Comforter, the true Guide, the Holy Ghost.

This was the plan and method as taught by John the Baptist, by the Saviour Himself, by Peter on the day of Pentecost, by Ananias who was sent by the Lord to the repentant Paul, and by Paul in his own ministry. It is of course the plan and method revealed to Joseph Smith when the Gospel was restored a century ago and the priesthood given again from heaven.

Once baptized, once having accepted and obeyed the principle of baptism, what is our future spiritual state? Our weak human natures will doubtless yield to sin again, but if we practice faith, if we sincerely strive to do better and truly repent, we may continue to the end of our lives, receiving forgiveness from time to time through prayer, through preparing our souls for the sacrament of the Lord's supper, through struggling mightily against the world, the flesh and the devil.

God will know whether we are forgiven. Sometimes He may make it known to us, but He may also let us remain for a time uncertain for our own soul's sake. We may feel suggestions of it by the warmth of the presence of the Holy Spirit, because the nearer we approach that sweet state of forgiveness, the more will the gentle Comforter manifest Himself to us.

May I appeal to all who may read this to seek and obtain the forgiveness of sins from our kind and loving Father, our just and law-abiding God. I assure you I have seen the joy that comes therefrom and I have also felt it. It is a sure foundation of spiritual strength. To younger people, boys and girls, let me say, it is easier to avoid sin than to repent of it. It is easier to refuse cigarettes than to break the smoking habit. Be temperate, be honest, be chaste. Do not accumulate a burden of sin. Seek to preserve the integrity of your

souls.

Through the restoration of the Gospel by visitation of heavenly beings to the earth, the Latter-day Saints have possession of these great gifts of saving power, of this divine grace, of this effective priestly authority. Let us believe and repent and induce all men to join us in obtaining the forgiveness of heaven, and thereafter enjoying through the quiet guidance of the Holy Ghost the high and lovely life of the Spirit.

THE BUILDING FUND CONTEST

North London Branch is leading the rest of the Mission in the annual Building Fund Contest, which closes on January 15th. Deposits to the Mission secretary indicate other branches following closely are South London (London), Bradford (Leeds), Sheffield (Sneffield), Hyde (Manchester), Hull (Hull), Dublin (Irish), and Bristol (Bristol).

The contest is sponsored each year by Dr. Ray M. Russell, Mission superintendent of the Y.M.M.I.A. With little more than a month left before the end of the contest, it is still possible to compete for the prizes donated by Dr. Russell, which are: first prize, £5; second prize, £3; third prize, £2.

LONDON DISTRICT CONFERENCE

President Richard R. Lyman, of the European Mission, and President Hugh B. Brown, of the British Mission, were principal speakers at the evening session of the London District conference which convened at North London Branch Chapel on Sunday, December 5th. Approximately 250 people were in attendance, 75 of whom were non-members.

Other speakers at the evening session were Sisters Amy Brown Lyman and Zina Card Brown, and Elder H. Hooper Mortensen. District President Andre K. Anastasiou conducted the meeting.

Brother William McCormick, first counsellor in the district presidency, conducted the afternoon session. Speakers were President Brown, Supervising Elder King E. Beagley, District President Anastasiou, Brother James P. Hill, and Elders Brigham Young V, John F. Kimball, Arthur C. Porter, Kenneth M. Williams, and Julius A. Leetham.

Brothers George F. Poole and William McCormick, and Elders Max H. Duffin, Norman A. Jensen, Owen P. Gladwell, and Christian J. Draayer, were speakers of the morning session. It was conducted by Brother James P. Hill, second counsellor in the district presidency.

The London District choir, directed by Dr. Ray M. Russell, provided appropriate music at all sessions of the conference, with piano and violin accompaniment by Sisters Florence Mead, Jane Bleakley and Alice Bickerstaff, and Elders D. Maxwell Butler and Lowell M. Durham. Solos were sung by Sister Inez Cameron Russell, Miss Gwendolyn Ridgley, and District President Anastasiou. Other selections were provided by the Millennial Chorus and a male quartette composed of Elders Richard P. Evans, Lowell M. Durham, Clyde L. Barraclough, and Robert B. Buchanan, accompanied by Elder A. Burt Kedington.

PERSONAL

ORME-ANTHONY—Sister Geraldene Gladys Orme and Brother Thomas William Anthony, of Derby Branch, were married on Saturday,

November 27th, at St. Augustine Parish Church. A reception followed at the Unity Hall.

NEWS OF THE CHURCH IN THE WORLD

TWO INSTITUTES for religious education were recently dedicated by President Heber J. Grant in Arizona. The first was erected at Flagstaff at a cost of approximately £4,000 for use of students attending Arizona State Teachers' College, and the second is a £13,000 building situated at Tucson to serve students of the University of Arizona. Both new buildings are located across the street from main entrances of the grounds of the res-

pective universities, and were erected this summer as part of the expansion programme of the Church Department of Education. General plans in each include a chapel, social hall, director's office, lounges, libraries, kitchens equipped for serving refreshments, and class rooms. They are places where "students' religious ideals may be co-ordinated with scientific knowledge and their intellectual pursuits integrated with cultural opportunities."

FROM THE MISSION FIELD

Arrivals and Assignments—

Eight new travelling missionaries arrived on November 23rd, aboard the s.s. *Washington*, and have been assigned as follows:—

Elders Robert B. Buchanan and Lowell M. Durham, of Salt Lake City, Millennial Chorus; Elders Francis A. Patterson and Jack H. Adamson, of Carey, Idaho, Norwich and Scottish Districts, respectively; Elder Donald S. Griffin, of Ogden, Utah, Sheffield District; Elder C. Albert Phillips, of Twin Falls, Idaho, London District; and Elders Scott R. Clawson and Ben K. Wallace, of Salt Lake City, Nottingham and Birmingham Districts, respectively.

Transfers—

The following transfers were made on Monday, November 29th: Elder Lee S. Manwill from Norwich District to the European Mission Office; Elders Paul V. Strebel from the British Mission Office and J. Glen Burdett from London District to Bristol District; and Elder Dean E. Smith from Manchester to Nottingham District.

Appointments—

Elder William B. Hawkins was appointed supervising elder of Bristol District on Monday, November 29th. On Thursday, December 1st, Elder Richard S. Tanner was appointed supervising elder of Scottish District.

Release—

Elder Albert Z. Richards, Jr., was honourably released on Thursday, December 1st, to return to his home in Salt Lake City, Utah. He has laboured in the European Mission Office on the editorial staff of the *Millennial Star*, and as supervising elder of Scottish District.

Doings in the Districts—

LEEDS—At a baptismal service held in Bradford Chapel on Sunday, November 21st, Mary Kathrine Olive Green and Winifred Mary Green were baptized by Elder Donald L. Johnson and confirmed by Bishop Henry M. Taggart, supervising elder, and Elder Norman E. Weston, respectively.

MANCHESTER—The Rochdale Greys defeated Hoylake Y.M.C.A. in a basket ball game in the Territorial Drill Hall on Wednesday, November 17th, by a score of 36-35. The Greys team was composed of Elders Blaine D. Fisher, W. Burt Buxton, Glen L. Allen, O. Clifford Merrill, Benjamin H. Glade, and Russell S. Marriott, with Elder Donald P. Fowler commentator, and Elder Paul S. Howells, of Birmingham District, referee.

A social was held in Rochdale Branch Chapel on Saturday, November 13th, under the direction of the Relief Society and M.I.A. Brother Norman Woodhead took charge,

The Rochdale M Men football club sponsored a variety entertainment on Saturday, November 20th, at which approximately 250 people were in attendance. A programme of vocal and instrumental music, dancing and vaudeville was presented. Arrangements for the show were made by Mr. Arthur Charlton.

WELSH—A farewell social was held in Merthyr Tydfil Branch for Elder J. Albert Pennock on Monday, November 8th. Elder Pennock, who was branch president, has been transferred from the district.

NOTTINGHAM — Mansfield Branch Relief Society held a social at the Branch Hall on Saturday, November 13th. Among those who provided the programme were Branch President Alfred H. Hewerdine, Sisters Edith Limb, Jean Hewerdine, Bernice Wilson, and Dorothy Blythe. The affair was under the direction of Sister Susie Massey, Relief Society president.

Leicester Branch M.I.A. held a social on Saturday, November 13th, under the direction of Sister Elsie Pole, Brothers George Gent and Leslie Sullivan. Elders George E. Brown and M. Warner Murphy presented the illustrated lecture, "Landmarks of Church History," to North Evington Adult School on Thursday, November 18th, and the following Sunday, November 21st, Elder Murphy addressed the same school on the subject "Our Plan of Salvation."

IRISH—The following were baptized and confirmed at a baptismal service held in Belfast Branch Hall on Sunday, November 21st: Elsie Stewart and Robert Ross, baptized by Elder Clarence R. Silver and confirmed by Elders Ross S. Layton and Karl F. Foster, respectively; and Margaret Hazel Taggart and John Stevenson Chambers, baptized by Elder Ranald H. Hebdon and confirmed by Elders Hebdon and E. Leon Mather, respectively. Supervising Elder Eldon T. Lindsay conducted the service.

NEWCASTLE — Middlesborough Branch M.I.A. held a social on Wednesday, November 10th. The

evening's programme consisted of stories and games. Refreshments were served at the close, proceeds from which will be used for a Primary Christmas party.

Speakers at Middlesborough Branch conference on Sunday evening, November 21st, were District President Frederick William Oates, Supervising Elder Victor Blaine Hart, and Sister Gladys Quayle. A vocal duet was sung by Sisters Ellen Pickersgill and Daisie Parks. The meeting was conducted by Brother James A. Thompson.

BIRMINGHAM—Handsworth Branch Relief Society held a bazaar and social on Saturday, November 20th, under the direction of Sisters Florence B. Dunn, Helena Joseph, Alice Collins, and Winifred Makin, Sr. Branch President Charles Collins conducted the evening's entertainment, and Sisters Hannah Jevons and Amy Powell took charge of games. The programme included numbers by Sisters Ruth Makin, Winifred Makin, and Harriet Chamberlain, lady missionary.

LONDON—A genealogical society was organized in Brighton Branch on Sunday, November 28th, with Sister Eda V. Longbone as supervisor and Sister Laura J. Edwards, assistant.

St. Albans Branch Relief Society sponsored a social on Monday, November 29th, at which handiwork of members was sold. After a short musical programme, refreshments were served and the remainder of the evening was spent playing games, under the direction of Elders Max H. Duffin and Blaine D. Parkinson.

NORWICH—Yarmouth Branch M.I.A. held a Hallowe'en social on Saturday, November 20th, under the direction of Branch President Albert Cole. About 40 people were in attendance. The evening was spent in dancing and games, and refreshments were served at the close by Sister Katherine Bly.

A social was held in Norwich Branch Chapel in honour of Sister Marjorie Firman, on Tuesday, November 30th, prior to her departure for America, where she will make her home.

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